

## Contributions.

### PRACTICAL HOLINESS.

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Follow peace with all men, and holiness, without which no man shall see the Lord. Heb. 12:14.

The revised version gives it thus: "Follow peace with all men, and the sanctification without which no man shall see the Lord; looking carefully lest there be any man that falleth short of the grace of God."

Holiness and sanctification are almost, if not altogether synonymous terms, and together express the idea of God-like-ness or in a more general term godliness; holiness, or sanctification is not *attainable* but *obtainable*; man cannot acquire it by self-improvement, or self-culture, but can *obtain it* by self denial and prayer; this view of the question is amply sustained by the words of the Master, and his apostles; on the night of his betrayal, Jesus prayed the Father that he should sanctify the apostles. St. John 17:17. He did not tell the apostles to sanctify themselves. Paul prays for the Thessalonians thus:

"And the very God of peace sanctify you wholly." I Thes. 5:23. Mark you, God was to do the sanctifying. To the Hebrews Paul writes, "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of Spirits and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be *partakers of his holiness*. Heb. 12:9, 10. (Italics mine) Not our holiness but God's. Whatever we possess that is God like or Christ like is given to us, or obtained from God thro the Son and the Holy Ghost and not attained by ourselves. The fact that holiness is purely a gift is not emphasized in every use of the term, but it is implied, because man cannot cultivate himself, or reform himself into anything that is genuinely God-like.

Holiness is then a gift of God, and if we have received and possess it, it will manifest itself in our lives practically. There is much so-called holiness which spends all its force in noise and excitement, if you happen to look for it in practical life you fail to find it; this is not the genuine article which Christ and the apostles prayed for.

Now the apostle tells us that without holiness no man shall see the Lord. I understand the apostle to mean that without holiness no man shall be saved. I cannot conceive of a salvation without seeing God, or the Lord, as the apostle

puts it. This view is sustained by the language of the Savior in his sermon on the Mount when he says, "Whosoever looketh on a woman to lust after her has committed adultery with her already in his heart." Matt. 5:28. No adulterer shall inherit eternal life. Again John says, "Whosoever hateth his brother is a murderer; and ye know that no murderer has eternal life abiding in him." I John 3:15. Again the Revelator tells us that *all liars* shall have their part in the lake which burneth with fire and brimstone. Rev. 21:8.

In the above quotations there are three unholy characteristics, i. e. adultery, (even if in thought only) hatred and lying, any one of which will doom any one to hell, it matters not how often he may have been baptized, or how long he may have belonged to church, how much he may have preached, how loud he may have shouted, how good he may have felt, the word of God is yea and amen, and the word does say that "without holiness no man shall see the Lord."

There cannot be a partial holiness; holiness conveys the idea of wholeness and purity, or entire purity. There cannot be an unholy holiness, nor a holy unholy; there cannot be impure purity, there cannot be dishonest honesty; there cannot be untruthful truth, there cannot be loving hatred, nor a hateful love. Dear reader, are you dead to all these unholy traits of character, if not, on what do you base your salvation? I often fear and tremble for dear friends when I see how much dependence they place in their profession and church membership without consciousness of having received the indwelling of the Divine Spirit to the sanctification of their lives. We must be partakers of the Divine nature if we want to abide in the Divine presence, either here or hereafter; not by faith only, but by actual experience, which will express itself in practical results. The experience can only be obtained by surrendering every purely human attribute whether righteous or unrighteous, and seeking and accepting the Holy Spirit according to Luke 11:9-13. The child does not ask the parent for food as long as it has a supply of its own, neither will the professor ask God for Divine righteousness as long as he has a stock of *self-righteousness*. The secret of a Divine life, of a sanctified life, of a holy life, or of holiness is not in trying to see how good we can be, but in surrendering everything that is natural to our carnal nature; then there emptied of the carnal, the spiritual, or Divine nature will take possession, thus his holiness is perfected in us.

In this country the profession of Chris-

tianity has become quite popular, but holiness in quite unpopular and recklessly regarded; I am often amazed at the disregard of purity, of love, and of common honesty among professors of the holy religion of Christ. It is a very common thing to see members of the same church not on speaking terms with each other. Sometimes even preachers of the same denomination have neither love nor respect for each other. I have even known preachers to refuse to speak to some of the members of their own church when they met on the street. Where such conditions exist it is very evident that the Divine, sanctifying touch has not been felt; that there is merely profession and no possession. Jesus says, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." John says, "He that hateth his brother is a murderer." Yet in spite of these plain, unmistakable passages of Scripture, professing Christians of all denominations (Brethren not excepted) live in utter disregard of them.

Concerning truthfulness or common honesty there is probably yet greater laxity than there is on the question of love. In EVANGELIST No. 1 current volume is the remarkable statement that the preachers of forty conferences of the United Brethren Church owed their Publishing House over \$30,000 of which only about \$11,000 had been collected. Looking closer at home there are several hundred dollars owing our Publishing House from 1894. Several more from 1895, and a much larger amount from 1896; among these there may be disputed accounts, and also some where payment may have been impossible, but are there not many of them that might have been paid if common honesty was regarded as a religious duty? The disregard of financial obligations is not only found in Publishing Houses, but in almost every religious enterprise where pledges are taken. The unpaid pledges, the unpaid concert, or entertainment, or excursion tickets that the active committees of the churches have to contend with are a sad commentary on what is supposed to be pure and undefiled religion. Then again the disregard of personal contracts, of grocery bills and other countless items by professing Christians and sometimes even preachers are deplorable, and are positive evidence that sanctification did not take place when profession was made, or when baptism was administered. Many are the bare-faced lies that are told by church members under trying circumstances. Of my own personal experience I could write up a long list of them. I throw the mantle of charity over them and attribute them to weak